

Volume II - Guide to Designing Curriculum

Honoring Tribal Legacies: An Epic Journey of Healing



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INTRODUCTION



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Introduction

The purpose of Volume II is to serve as a guide to designing teachings (curriculum units) Honoring Tribal Legacies as an Epic Journey of Healing. It was born out of a process involving eight featured curriculum designers who are listed below, along with the titles of their curriculum units and grade levels:

- ✿ Dr. Rose E. Honey, *Discovering Our Relationship with Water*, Early Childhood
- ✿ Dr. Ella Inglebret, *Honoring Tribal Legacies in Telling the Lewis and Clark Story*, Elementary/Intermediate
- ✿ Shana Brown, *A Thousand Celilos: Tribal Place Names and History Along the Lewis and Clark Trail*, Intermediate
- ✿ Carol Anne Buswell, *Exploring Your Community*, Intermediate
- ✿ Drs. Shane and Megkian Doyle, *Apsáalooke Basawua Iichia Shoope Aalahputtua Koowiikooluk (Living Within the Four Base Tipi Poles of the Apsáalooke Homeland)*, Secondary
- ✿ Julie Cajune, *Sx^wiwis (The Journey)*, Secondary
- ✿ Dr. Carmelita Lamb, *Tribal Legacies of Pathfinding*, Secondary

The featured curriculum designers worked closely with each other and representatives from the National Park Service's Lewis and Clark National Historic Trail to develop techniques and strategies to design teachings (curriculum units) Honoring Tribal Legacies. Their interactions were motivated by the desire to provide guidelines for additional teachers and curriculum designers to approach the creation of lessons for their classrooms in new ways, following the featured curriculum designs. The collection of chapters in Volume II might also serve as reading material for graduate students who are preparing to become pre-K-12 teachers or who are becoming scholars (and possibly professors) of education studies. We present portraits of the teachings (curriculum units) in the next section. This is followed by chapter summaries, with many of the chapters being highly influenced by the work of the curriculum designers.

Portraits of the Teachings (Curriculum Units)

We continue our introduction to Honoring Tribal Legacies by providing a brief portrait of each of the seven featured teachings (curriculum units). The Circle of Tribal Advisors (COTA, 2009) envisioned that K-12 curriculum focused on inclusion of Tribal perspectives would grow out of the 2003–2006 Lewis and Clark Bicentennial. These seven teachings represent our humble efforts to build on momentum gained in bringing Native voices to the forefront of educational efforts during the Bicentennial commemoration. These teachings illustrate application of the guidelines, concepts, and structures presented in the six chapters of Volume II. Both the seven teachings and the six guiding chapters are grounded in a desire to be true to the spirit of our ancestors. We follow in the footsteps of *Enough Good People* (COTA, 2009), who built bridges across cultures in telling the story of Tribal Nations across time, in telling the story of the Corps of Discovery, and in telling the story of our nation in a more balanced and accurate way.

Discovering Our Relationship with Water (Designer: Dr. Rose E. Honey with help from various people—Early Childhood). Water is fundamental not only to our survival, but it is essential to our personal health, the food we eat, the industries that we engage with, the traveling that we do, and almost every activity in which we participate. The relationship that we have with water will determine our lifestyles and possibly our survival into the future. Through the following six weeklong episodes, students will be guided to discover and build their own relationship with water by learning to connect to the water in their community and understand how water is related to everything we do:

- ✿ Connections – Water in our Community
- ✿ Balance – Sinking and Floating
- ✿ Transformation – Gas, Liquid, and Solid
- ✿ Cycles – The Movement of Water
- ✿ Reciprocity – Happy and Healthy Water
- ✿ Relationships – Plants, Animals, and Water

The curriculum utilizes maps and information from Lewis and Clark and the Corps of Discovery's search for a waterway to the Pacific Ocean. While students learn about beliefs and practices related to water held by Tribal peoples along the Trail, they participate in activities that connect scientific concepts with resources that offer different perspectives on relationships with water. Teaching children to appreciate and build a personal relationship with water in a way that Honors Tribal Legacies provides an understanding that water is a sacred and living entity. Looking at water in this way will allow children to recognize that it is important to take care of our water, just as water is always taking care of us. Engagement in these teachings will inspire and initiate a journey of play and inquiry that is designed to promote understandings, discoveries, and relationships related not only to water, but also to the world around us.

Honoring Tribal Legacies in Telling the Lewis and Clark Story (Designer: Dr. Ella Inglebret—Elementary/Intermediate). The commemoration of the Lewis and Clark Bicentennial held from 2003-2006 changed the way the story of the Lewis and Clark journey was being told. Tribal and non-Tribal peoples came together in partnership to plan for and participate in the Bicentennial. As a result, Tribal peoples from along the Lewis and Clark National Historic Trail spoke with pride about their traditional cultures, histories, impressions of Lewis and Clark passed down through the oral tradition, their cultures today, and their plans for the future. Tribal peoples added their perspectives to the story of the Lewis and Clark expedition and its impacts.

This six-week teaching (curriculum unit) takes students on a journey through five thematic episodes centered on materials that grew out of the Lewis and Clark Bicentennial:

- ✿ “Perspective: Changing the Way the Story is Told” introduces the concept of perspective and provides students with opportunities to compare and contrast perspectives communicated through symbols and written texts associated with the Lewis and Clark expedition.
- ✿ “Place: Lewis and Clark National Historic Trail” involves students in exploring various ways in which the Trail, as a place, can be experienced.
- ✿ “Multiliteracies: A New Way of Thinking about the Story” introduces students to diverse

forms of literacy and involves them in applying a multiliteracies framework to materials associated with the Lewis and Clark story.

🌐 “Place-Based Multiliteracies: Experiencing the Story in Multiple Ways” brings students together in small research teams to examine the Lewis and Clark story through a variety of text forms made available in learning centers. In addition, a field trip to a nearby Tribal museum, center, or park is arranged.

🌐 “Culminating Project: Becoming Part of the Story” provides student teams with the opportunity to design a new symbol for the Lewis and Clark National Historic Trail that is inclusive of both Tribal and non-Tribal perspectives. As a final step, student teams compose an informational text and a persuasive letter that advocate for the adoption of their new symbol.

A Thousand Celilos: Tribal Place Names and History along the Lewis and Clark Trail (Designer: Shana Brown—Intermediate). Outwardly, one would presume that this is a social studies curriculum, and it is. This five-week unit, however, uses the local Tribal history and legends as a vehicle to teach targeted reading and research skills. The unit elevates local Tribal literature, experience, and oral history to mentor text status, worthy of the rigor that the Common Core requires. One cannot merely dismiss the literature with a patronizing pat on the head as the “nice little folklore of a once proud people.” The literary and informational merits of the selections stand on their own.

In Episode One, students discover the history of Celilo and its place names. They listen to—and teach others—the Ichiskiin pronunciations of these place names. They understand and explain the importance of connecting past to present to future. Episode Two delves into narrative nonfiction and students practice the skill of comparing traditions, jobs, practices, and views of people living in the 1950s to today as well as Indian and non-Indian values. This episode is important early on, because it also tackles issues as complex as “what to call a Native American” and “why Indian costumes might be offensive to many Tribal people.” Episode Three continues by examining how to tackle complex text and, most importantly, how to infer bias with the differing points of view

of Tribal people and Lewis and Clark's description of the landscape and Celilo Falls, what they called "The Great Mart." Group research into community places begins. Students develop their own essential questions about their communities. Synthesis of research and drawing conclusions are the goals of Episode Four, with each student research team analyzing and evaluating their resources. Finally, Episode Five allows student research teams the time required to determine how they display their findings and answers to their essential questions. Teachers determine how best to exhibit the students' discoveries: a school-wide "museum exhibit," a classroom gallery walk, or small group presentations.

Exploring Your Community (Designer: Carol Anne Buswell—Intermediate). Developed by utilizing the resources of the National Park Service's Tribal Legacy Project, the National Archives, the National Museum of the American Indian, and the Library of Congress, this teaching unit provides specific tools and activities for intermediate grade students, as well as their teachers, parents and/or caregivers to help them discover the sacred beauty, strength, and diversity of their own communities. It can be used effectively for most other age groups as well.

In this curriculum, Native American methods of gathering and distributing information, as well as the more typical methods used by Lewis and Clark, serve as models for learning the first, most basic differences between primary and secondary sources and their uses. Learning these principles and methods is reinforced by creating, caring for, storing, and using primary and secondary sources about the student and his/her own community. It can be presented as a complete, 10-episode unit over a two-week period or broken up and introduced sequentially as individual lessons over a longer period of time. Areas of focus for the ten episodes are:

- ✿ Episode One – Starting with You!
- ✿ Episode Two – Recording Your Own Community Experience
- ✿ Episode Three – Creating a Classroom Library and Archives
- ✿ Episode Four – Listening to Oral Histories, Creating Relevant Questions,
Recording Answers
- ✿ Episode Five – Dealing with Conflicting Ideas

- ✿ Episode Six – Looking at Primary Sources from a Variety of Creators
- ✿ Episode Seven – Comparing Existing Secondary Sources
- ✿ Episode Eight – Looking at Artifacts and Related Materials
- ✿ Episode Nine – Is My Research Balanced?
- ✿ Episode Ten – Creating Secondary Sources of Your Own

Apsáalooke Bawawua Iichia Shoope Aalahputtua Koowiikooluk (Living within the Four Base Tipi Poles of the Apsáalooke Homeland) (Designers: Dr. Shane Doyle and Dr. Megkian Doyle—Secondary). This unit is comprised of seven learning episodes varying in length from one to five 50-minute lessons. They span the history of the Apsáalooke (Crow) people and examine ideas, values, and historical and contemporary perspectives that are directly tied to students' daily lives and experiences. They are interdisciplinary, covering such topics as history, art, music, archaeology, ethnography, literature, and oration. Each lesson is designed to reach James Bank's (2013) social action level, the highest level of multicultural integration, so that students have the opportunity to apply their understanding to real world situations in ways that have significant and lasting impact. The lessons rely heavily upon classroom discussion and interaction, seeking to establish a collaborative environment that gives students voice and agency in addition to an opportunity to acquire a sense of dedication to and within a learning community. The educational journey into the homeland of the Apsáalooke people is divided into four segments, to represent the four directions and a full circle of understanding.

- ✿ “Medicine Wheel Country” focuses on the ancient cultural history of the Northern Great Plains explored through analysis of maps and other multi-media that provide information and context for Tribal oral histories and significant archaeological discoveries in the region.
- ✿ “Awaxaawakússawishe – Mountain of the Future” utilizes multimedia to access Tribal oral histories, which are also supported by archaeological data, to retrace how the Apsáalooke people came to occupy their homeland hundreds of years ago and how the identity of the Apsáalooke Tribe is inseparable from their homeland.
- ✿ “Apsáalooke Life, 1805–2014” picks up the story in 1805, the year before William Clark's

Corps of Discovery group enters into the heart of “Crow Country.” The past 200 years have brought untold upheavals to the land and people of the Yellowstone region, yet the Apsáalooke people continue to survive and forge their nation into the future. The sources of familial strength and communal perseverance of the Apsáalooke people are highlighted and placed into a historical context that also considers the long-term impact of historic trauma.

🌱 “Apsáalooke People in 2014 and Beyond” uses the lens of modern “Crow” people to examine and appreciate the special legacy that all modern Montanans have inherited. Students come to understand that no matter what skin color or what cultural background we carry, everyone who loves and lives in Big Sky Country understands that the enduring spirit of the land is what heals and propels us into the future.

Sx^wiwis—The Journey (Designer: Julie Cajune—Secondary). This teaching (curriculum unit) is about a journey, the journey of the Lewis and Clark expedition. It is also about a journey of a young country evolving through history. Underlying both of these is the journey of the Salish people through time. Four episodic themes of study explore this multi-layered journey.

“The Salish World” examines the cultural geography of Salish homelands through written text, film, photographs, place names, and maps. Students get a glimpse into an intimate and old Tribal world where land was home. Details of relationship and dependence between the Salish and their territory chronicle that land was their church, store, hospital, and refuge – land was everything. Many of the place names and related stories are part of the Salish Creation story, what are commonly referred to today as “Coyote Stories.” Students are reminded that it is the Salish and Pend d’Oreille tradition of taking these stories out after the first snowfall and then putting them away with the first thunder. In following this cultural protocol for winter storytelling, the Salish and Pend d’Oreille people and their history are honored. Place names are recognized as part of the Salish people’s collective memory that has been lovingly saved by Salish community members and shared generously and graciously for the generations to come.

“Our World” invites students to explore personal relationships with place through essays, poems, personal memoir, and field trips to a specific site. Individual and Tribal narratives of affection and attachment to place are utilized as anchor texts and inspiration for personal reflection.

“Two Worlds Meet” analyzes accounts of the Lewis and Clark expedition entering Salish homelands through film and primary source materials. Cultural protocols of Salish hospitality are explored through the Salish response to the expedition. This example is utilized as a springboard for students to examine cultural protocols of hospitality within their family, school, and country. “Selling the Salish World” looks at intent and consequences of events 200 years ago and into the present. Diverse perspectives of this history are juxtaposed for student analysis. Concluding activities involve contemporary Tribal thoughts and feelings about the Lewis and Clark expedition and the continuing legacy of American Indians.

Tribal Legacies of Pathfinding (Designer: Dr. Carmelita Lamb—Secondary). The Tribal Legacies of Pathfinding curriculum is designed to bring the richness of the American Indian experience to the Corps of Discovery mainstream story that has been widely recounted over the generations. Critical pieces of information and support were shared by American Indian people with Lewis and Clark which enabled them to successfully traverse the North American continent in 1804–1806. In terms of actual resources, the Tribes along the Trail furnished information regarding the terrain to be crossed, guides that were knowledgeable on many levels (geography, language, Tribal associations), medicines derived from Native plants, alternate sources of food that were plant-based when hunting was unsuccessful, multiple means of transportation (horses, canoes), and extended shelter from the harsh environmental elements. Without the contributions of these vital resources from the Tribes they encountered along the journey, the explorers would have faced extreme hardship and possible failure in their mission to reach the Pacific Ocean. American Indian traditions and contributions to the Lewis and Clark journey are explored through four teachings focused on:

- ✿ Cartography
- ✿ Geological Formations along the Trail
- ✿ Ethnobotany
- ✿ Human Adaptive Physiology

As a culminating project, students integrate what they have learned from these four areas into one of the following: (a) a final digital piece using a presentation application of choice (EdCanvas, Prezi, Symbaloo), (b) a three-dimensional project, or (c) a digital or analog journal incorporating multi-media, such as songs, art, prose, interview, and film.

In addition to Volumes I and II, the curricula we have just summarized will be found on the Honoring Tribal Legacies website (www.HonoringTribalLegacies.com) that will serve as a virtual Handbook. We anticipate curricula here to highlight how we are consciously connecting the essays in this Volume II with the teachings advanced by the featured curriculum designers. The chapters, which we summarize below, are meant to raise methodological and theoretical issues of relevance for curriculum design, whether of the exemplary type presented by our contributors or of the new curricular design work that may follow in the near future, as additional educators carry the torch forward.

Volume II Chapter Summaries

Chapter 1, *Curricular Schema and Curriculum Expressions*, begins by laying a foundation for a transformative learning experience recognizing that all students can move forward and that we can confront certain myths—education as a way to gain a life, education as an individual endeavor, and learning as an objective experience—that inhibit our creativity when drafting curricula. The authors eventually acknowledge that curriculum is not enough and recognize that the key to student success is embedded in the student-teacher relationships formed in Honoring Tribal Legacies together.

Central to Chapter 1 is a description of a curricular schema listing suggested curriculum components common to the educational community, drawn from an Indigenous perspective, and that have emerged organically. One purpose of the curricular schema is to provide a structure that will result in some symmetry among the featured curricula (found at HonoringTribalLegacies.com) to offer a consistent scaffolding for integration of educational theories that support the purpose of Honoring Tribal Legacies. This is complemented with additional details—described as *curriculum expressions*—that draw upon four levels of multicultural integration advanced by Banks (2013) as

well as Wiggins and McTighe's (2005, 2011) Understanding by Design, the Big Idea, Enduring Understandings, Essential Questions, and Entry Questions. These details provide the context for learning about Tribes before, during, and after the Lewis and Clark expedition, as well as along the Lewis and Clark National Historic Trail today and into the future.

Chapter 2, *Place-Based Multiliteracies Framework*, is designed to connect students with their natural, historic, and cultural surroundings in a way that embraces diversity while attending to the rapid changes in technology that alter the way communication occurs. The framework encourages teachers to value multiple perspectives and diverse forms of literacy while learners design their own ways of knowing, being, and doing by creating learning communities actively working together to arrive at creative responses to challenges faced in real world contexts. As such, the place-based multiliteracies framework promotes a deep and balanced understanding of a place, such as the Lewis and Clark National Historic Trail. The classroom, where a place-based multiliteracies framework is being used to Honor Tribal Legacies, articulates educational intentions, emphasizes the importance of partnering with Tribes, brings historic balance, promotes listening to each other with respect, bustles with activity, and offers a range of resources to engage with multiple perspectives, learning modalities, and text types. To further explain the place-based multiliteracies framework, Chapter 2 explores the concept of design supported by an illustrated version of a place-based multiliteracies learning spiral, its connections to the Common Core State Standards, and a demonstration of its application using materials from *Lewis and Clark: The National Bicentennial Exhibition*.

Chapter 3, *Differentiated Instruction*, highlights the importance of building the capacity of each student through genuine engagement in learning. A differentiated approach values the strengths, gifts, and preferences of students, while also accounting for variations in their prior knowledge and skills, areas of interest, and learning needs. The authors for this chapter emphasize the importance of creating an environment where every student feels a sense of accomplishment, contribution, power, purpose, and challenge. They draw parallels with an evidence-based conceptualization of Native American student success in education. Through the use of a blanket weaving story, they illustrate interconnections between the content, process, and products of learning experiences.

The featured Honoring Tribal Legacies teachings (curriculum units) are analyzed and attributes of each are presented in Chapter 3 through a series of matrices to illustrate strategies for differentiating pathways to curricular content. Moreover, these matrices show ways to diversify and adapt the instructional process, as well as provide opportunities for student-creation of a range of products to demonstrate what they have learned. These directions help us pay more attention to the earth around us, be more inclusive in our classrooms, increase our attention to diverse student needs, accommodate and develop more approaches to learning, and be open to adjusting our methods of assessment.

Chapter 4, *Primary Sources for American Indian Research*, shows us that primary sources are the life-blood of good educational and historical research and practice; however identifying, searching, retrieving, analyzing, using and citing such sources are sometimes confusing and most certainly time-consuming. Native American research is further complicated by the large numbers of individual Tribal communities and their varied relationships with (and forms of) governments and institutions, to say nothing of the cultural elements that must be considered when analyzing the resulting materials. This chapter seeks to alleviate at least some of this confusion and attempts to simplify basic principles of research and analysis that can be used in archives, library special collections, museums, historical societies, and other public venues holding records related to Native American Tribal communities.

Chapter 5, *The Art of Learning: Cradle to College and Beyond*, provides us with a useful guide through the voluminous, sometimes confusing, potential minefield of Common Core State Standards (CCSS), suggesting ways to help make sure the standards are sensitive to diversity in children, paying attention to Native American student learners and really all learners. Throughout the chapter we gain insights about how we can work to perfect the art of learning, replacing “schooling” with “educating,” employing love, respect, and enthusiasm, and making learning relevant by emphasizing the “why” and encouraging students’ personal connections to content. We are reminded of the importance of seeing the whole student, connected to communities reverberating out from the classroom to the family, neighborhood, city, state, nation, and globe, nurturing learning

that allows for an inter-connectedness with each child's culture and across cultures. Suggestions describe ways to help students take ownership over their learning while practicing self-monitoring and devising for themselves ways to apply their learning to situations outside the classroom. Finally, attention is given to scientific methods, recognizing recent brain research that suggests how we can take all our students through learning progressions that enhance their cognitive development and bring dynamic achievement in meeting standards. As educators, we can Honor Tribal Legacies by embracing these thoughtful guidelines.

Chapter 6, *Collecting More than Evidence: Graduating from High School in Washington State Using Culturally Responsive Tasks to Show Reading, Writing, and Mathematical Skills*, attends to the issue of assessment. Research regarding instruction for Indigenous students is addressed throughout the chapter in order to verify the use of a culturally-relevant alterNative assessment as appropriate for high school graduation. The use of this research by Native American educators is an acknowledgement on the authors' part that, as non-Native authors, they observe and comment on assessment from a non-Indigenous view. The expert perspective for Indigenous students found throughout the selected research is evident. It endorses the importance of Indigenous student success with recognition that these students have one foot in the world of the "mother" culture and the other foot in the world of the "mainstream." The authors conclude that valid and reliable alterNative assessments based in cultural relevance can be a viable method of showing proficiency on state standards.

Launching the Sacred Journey

As it is time to transition to the following chapters, we are reminded that Honoring Tribal Legacies is a sacred endeavor appropriately embraced as an *epic journey of healing*. Healing takes us to a state of wholeness, harmony, and balance. Like the fibers woven into a blanket, healing attends to the strength and functioning of each strand as it contributes to the whole. During the 2003–2006 Lewis and Clark Bicentennial, Native peoples wove blankets of healing along the Trail as their voices were heard through stories, dancing, drumming, singing, creation of Tribal flags, speeches,

presentations, artwork, books, posters, public service announcements, and much more. As Native and non-Native curriculum designers and authors working together to Honor Tribal Legacies, we have carried forward the cross-cultural bridge-building and healing work of the Bicentennial Commemoration. Our ongoing, in-depth, and heartfelt dialogue over the past two years has taken us forward on this sacred journey as we have been linked spiritually, intellectually, physically, and emotionally in a common vision of Honoring Tribal Legacies.

Lying at the core of our efforts was the intent to interject healing into the learning experiences of K-12 students. We envisioned a process of healing as students and teachers came to understand themselves as part of a place, be it a local community, Tribal homelands, and/or the Lewis and Clark National Historic Trail. The “Foundation Document of the Lewis and Clark National Historic Trail” highlights the importance of weaving “contemporary Tribal cultures, languages, cultural landscapes, place names, sacred sites, [and] communities” (2012, p.19) into interpretation and education that is inclusive of multiple perspectives of the Corps of Discovery. This sets a foundation for healing as students and educators learn together, open themselves up to new possibilities, and then take action toward protecting, appreciating, and restoring these invaluable elements of the Trail so that they will be accessible for the next seven generations. We see students and educators building caring relationships with each other, with our first teachers—the plant and animal peoples and with the natural environment—across time and space, as we seek to heal each other, ourselves, and our communities. “Honoring Tribal Legacies is one way—an intensely personal, powerful way—to teach . . . our students to love, know they are beloved, and know we are connected by time, place, and responsible to everyone and everything around us” (Brown, 2014).

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